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DOCUMENTS

THE DIOCESE OF BALTIMORE IN 1818

Archbishop Maréchal's Account to Propaganda, October 16, 1818.¹

(Archivio della S. C. de Prop. Fide—America centrale. Dal Canada all' istmo di Panama, Vol. 4, Scritture originali, vol. 922.)

Ratio status religionis catholicae in dioecesi Baltimorensi reddita ab Ambrosio Archiepiscopo 1818.² Illustrissimo ac Eminentissimo Cardinali Litta,³ Praefecto Sacrae Congregationis Propagandae Fidei.

Baltimori, die 16^a Oct., 1818.

EMINENTISSIME PRAESUL.

Redux Baltimorem ex visitatione maximæ partis missionum quæ in mea dioecesi existunt, suscepi præsentem in hisce regionibus Ecclesiæ Catholicæ statum, quantum a me noscitur, exscribere et ad Sacram Congregationem transmittere, donec accuratorem rerum tabellam possim aliquando ipsius oculis subjicere.

1^o. Ex quo in Fœderatis Americæ septentrionalis Statibus erectæ sunt sedes

¹ This document, precious on account of its century-long age as well as for its intrinsic historical value, is here published for the first time. Owing to stress upon our space in this number, it is left untranslated. It is an excellent example of the many valuable documents for the history of the Church in the United States, now in the Archives of Propaganda, at Rome (Cf. C. R. FISH, *Guide to the Materials for American History in Roman and Other Italian Archives*, Washington, D. C., 1911, pp. 289). The photographed copy from which it is here translated belongs to the *Dominican Archives*, in the College of the Immaculate Conception, Washington, D. C. From the photographs it can be estimated that the *Account* is eighteen folios in length, written on ordinary paper. It is in Maréchal's handwriting, and there are several erasures and insertions in the text. The document is endorsed with the date: October 16, 1818. There is a copy of this document among the *Shea Transcripts* in the *Georgetown College Archives*. Father Hughes, S. J., prints those passages which relate to the Society of Jesus. (Cf. HUGHES, *History of the Society of Jesus in North America*, Documents, vol. I, part I, pp. 245-6, 560; part II, pp. 911-14, 957-8, 1049). For a contemporary account of the condition of the Church in Baltimore at this time, cf. *The Catholic Religion in the United States in 1818*, in the *Woodstock Letters*, vol. XI, no. 3, translated from GRASSI, *Notizie varie sullo stato presente della Repubblica degli Stati Uniti dell'America settentrionale* (1818). 2nd Edition, Milan, 1819.

² Ambrose Maréchal, third Archbishop of Baltimore, was born at Ingres, in the Diocese of Orleans, France, on August 28, 1764. Shea (*History of the Catholic Church in the United States*, vol. III, p. 39) gives the year erroneously as 1769; Clarke (*Lives of the Deceased Bishops of the Catholic Church in the United States*, vol. I, p. 239. New York, 1888), likewise mistakes the year, which he gives as 1768. (Cf. REUSS, *Biographical Cyclopædia of the Catholic Hierarchy of the United States* (1784-1899), p. 67. Milwaukee, 1898). Maréchal first studied law at Orleans and then entered the Sulpician Seminary of that city to prepare for the priesthood. He was ordained at Bordeaux, in 1792, and on the day of his ordination sailed for the United States in company with Abbés Richard, Matignon and Cicquard. They arrived at Baltimore, June 21, 1792, and it was only then that Father Maréchal said his first Mass. After a short time spent on the Missions in Maryland, he was appointed Professor in St. Mary's Seminary, Baltimore, where he remained 1792-1803 (Cf. *Memorial Volume of St. Mary's Seminary of St. Sulpice, Baltimore, Md.*, p. 39. Baltimore, 1891). For several months during this period he taught Philosophy at Georgetown College (Cf. *ibid.*, p. 7). At the desire of his Superiors in France, he returned to his native country in 1803, and taught in the Sulpician Seminaries at Saint-Flour, Lyons, Aix, and Marseilles. In 1812, he returned to Baltimore, where he was re-appointed Professor of Theology. On the death of Bishop Egan, O. F. M., of Philadelphia (July 22,

Bostoniensis, Neo-Eboracensis, Pensylvaniæ et Bardensis.⁴ Diœcesis Baltimorensis includit tantum subsequentes provincias, videlicet, Marylandiam, Virginiam, Caroliniam, tum septentrionalem tum meridionalem, Georgiam et vastum illud territorium quod continetur intra limites Georgiæ, Floridarum, Tennessee et flumen Mississippi. Ante revolutinem Americanam, in præfatis provinciis, ad summum annumerabantur 10,000 catholici. Nunc in iisdem computantur saltem 100,000 quorum longe maxima pars in Marylandia residet. Hæc multitudo fidelium, favente divina providentia, mirum in modum crescit, tum naturali progressu generationum tum conversione protestantium tum præsertim stupendo numero Europeanorum qui singulis annis in Rempublicam nostram emigrant. In mea diœcesi 52 sunt sacerdotes sacrum exercentes ministerium, ex variis nationibus oriundi, nempe 1 Italus, 3 Germani, 4 Angli, 7 Belgæ, 12 Americani, 11 Hiberni, denique 14 Galli.⁵ Unusquisque ex his missionariis ecclesiam habet in qua sacrosanctum Missæ sacrificium celebrat: imo plurimi sunt inter eos qui duas vel tres habent a se invicem dissitas, quas saltem semel quolibet mense visitant. Quædam ligno, quædam lateribus, quædam politis lapidibus extruuntur; nulla est fere quæ sit amplitudine sufficiens ad continendam jugiter crescentem catholicorum multitudinem. Hinc anno proxime sequenti decem novæ ecclesiæ in variis meæ diœceseos partibus ædificabuntur.

20. Quatuor sunt ecclesiæ in civitate Baltimorensi, videlicet, ecclesia Sancti Patricii versus orientem civitatis; ecclesia Sancti Joannis prope centrum ejusdem; ecclesia Seminarii ad occidentem; tandem vetus ecclesia metropolitana quæ D. Petro dedicatur ad septentrionem. Hæc ultima erat sola ecclesia existens in civitate Baltimorensi, quando, anno 1792, eam ingressus sum ex Gallia profectus. At cum cresceret in dies numerus fidelium pro ratione incrementi civitatis, primum ædificata fuit ecclesia Sancti Patricii, quæ quamvis in origine nimis ampla foret, nunc non potest continere congregationem catholicorum. Deinde constructa fuit ecclesia Sancti Joannis. Præcipue frequentatur a Germanis.

1814), Maréchal was recommended by Archbishop Carroll for that See (Cf. *Archivio di Propaganda, Atti* (1815), pp. 62, 74, 285: *On the choice of a Bishop for Philadelphia*). The Bull of his appointment to Philadelphia (dated January 10, 1816) arrived at St. Mary's Seminary on July 3, 1818; but owing to the confused state of that diocese on account of the Hoganite Schism, Maréchal refused the rather dubious honor. Archbishop Neale (1815-17) recommended him for the coadjutorship of Baltimore. Propaganda, it would appear, had not accepted his refusal of Philadelphia; for, when Neale's letter arrived, there was some discussion about Maréchal's "transfer" from Philadelphia to Baltimore. (Cf. *Archivio di Prop., Atti*: May 19, 1817, ff. 11-12). The Brief of his election (dated July 24, 1817) reached Baltimore five months after Neale's death (June 18, 1817). Maréchal was therefore consecrated Archbishop of Baltimore (December 14, 1817). He ruled the See of Baltimore from December 14, 1817 to January 29, 1828. An account of his death and funeral will be found in the *Catholic Miscellany* for March 15, 1828.

³ Cardinal Lorenzo Litta (born at Milan, February 25, 1756; died at Monte Flavio, May 1, 1820), was Cardinal-Prefect of Propaganda, 1812-1818.

⁴ The Episcopal Sees of Boston, New York, Pennsylvania (Philadelphia), and Bardstown were erected on April 8, 1808. The authentic Brief for the foundation of these Dioceses is in the *Archivio di Prop., Atti* (1814) ff. 166-183.

⁵ The copyist in Rome did not photograph folio 19 of this document, which contains a *Catalogue* of these priests with their names and nationalities. Father Hughes has printed it (*o. c.*, Documents, vol. I, part II, p. 957) and it is from his volume that we have added it at the end of Maréchal's *Account*. The enumeration, however, in the *Catalogue* is different from the text at this point. The *Catalogue* contains 53 names, which are given as follows:—Italian (1), Germans (3), English (4), Belgians (8), Americans (11), Irish (12), and French (14). Cf. *The Clergy List of 1819, Diocese of Baltimore*, article by the Rev. E. I. Devitt, S. J., in the *American Catholic Historical Society Records*, vol. 22 (1911), pp. 238-267.

Tandem Directores Seminarii propriis expensis amplam capellam pulchram nimis extruxere. Ad eam, Festivis et Dominicis diebus, confluit pia fidelium multitudo, allecta nimirum majestate cantus gregoriani, splendore cultus divini, et summa decantia cæremoniarum quæ a seminaristis perficiuntur. Intra spatium anni præteriti sacra Eucharistia distributa fuit in hac capella saltem 10,000 fidelibus. Quoad veterem ecclesiam metropolitanam Sancti Petri, adeo arcta est, comparative ad multitudinem parochianorum, ut vel decimam partem eorum vix recipere queat; atque nisi diebus Dominicis plures mihi nunc affulgeat, celebrarentur in ea, ingens numerus fidelium SS. Sacrificium interesse non posset.⁶ Hæc gravissima incommoda perpendens prædecessor meus Ill. D. D. Carroll, suscepit ædificare ecclesiam cathedralem tantæ dimensionis ut catholici Baltimorenses possent facile in ea admitti. Sed vix ejus fundamenta jecit, ut opus, deficiente pecunia, fuit derelictum. Verum anno mox præterito, collectis hinc et inde elemosynis, statutum fuit, me suadente, ut opus inceptum perficeretur; atque tanta fuit industria et activitas opificum ut spes mihi nunc affulgeat, quod intra spatium octodecim mensium, consecrationis huiusce Basilicæ solemnem cæremoniam perficere mihi possibile erit. Sine ullo dubio amplitudine et majestate longe superabit quodlibet templum sive a protestantibus sive a catholicis in Fœderatis Americæ Statibus hucusque ædificatum. Vel ipsimet protestantes Baltimori de eo gloriantur. Maximum est enim civitatis eorum ornamentum. At doleo multum quod interior ejus destituetur omni fere decoramine.⁷ Utinam Sacra Congregatio vel aliqui nobiles Romani nobis dono donarent aliquas pias statuas ex illis quæ velut arena maris Romæ reperiuntur. Quatuor vel sex sufficerent, et facile ad nos possent pervenire via Liburni. Tale donum summam gratitudinem omnium catholicorum Fœderatæ Americæ erga munificum donatorem excitaret. Duas statuas, nempe Domini Salvatoris et Beatæ Virginis quibus consecrabitur Metropolitana Ecclesia hucusque frustra emere volui; nullæ omnino reperiuntur in hisce regionibus et deficiunt opifices ad illas perficiendas. Anno 1792 vix in civitate Baltimorensi reperiebantur 800 catholici, nunc circiter 10,000 computantur.

30. In mea diœcesi duo sunt Seminaria sub directione sacerdotum Sancti Sulpitii, nimirum majus Baltimorense Seminarium,⁸ et minus, erectum prope pagum Emmitsburgensem 15 leucis a Baltimore distantem.⁹ In majori seminario juniores clerici philosophiæ et theologiæ studio applicantur, atque in omnibus scientiis et virtutibus quæ necessariæ sunt missionariis erudiuntur. Huic seminario amplum collegium annectitur in quo filii catholicorum parentum, qui aut divitiis affluunt aut aliqua dignitate insigniuntur, humaniorum litterarum studio incumbunt. Omnes pueri qui intra muros huiusce collegii vivunt et aluntur, summa industria et charitate directorum, in principiis religionis catholicæ æducantur. Insuper multi, inter quos sunt non pauci protestantes, scholas exteriores e civitate quotidie frequentant. Marylandiæ legislatura huic collegio universitatis dignitatem contulit. Minus seminarium Emmitsburgense, præsertim fuit institutum ad mentem Concilii Tridentini ut in eo reciperentur pueri, qui

⁶ Cf. *Old Saint Peter's or the Beginnings of Catholicity in Baltimore*, article, by the Rev. J. A. FREDERICK, in the *Historical Records and Studies* (New York), vol. v (1907), pp. 354-391.

⁷ Cf. *Pastoral of Archbishop Maréchal, relative to the Completion of the Baltimore Cathedral* (1818), in the *American Catholic Historical Researches*, vol. 12 (1895), pp. 113-116.

⁸ Cf. *Memorial Volume* cited in note 2; cf. also *The Sulpicians in the United States*, articles by C. G. HERBERMANN, in the *Historical Records and Studies* (New York), vol. vii (1914), pp. 7-57; vol. viii (1915), pp. 7-83.

⁹ Cf. MCSWENEY, *The Story of the Mountain*, 2 vols. Emmitsburg, 1911.

Dei servitio et ecclesiæ se consecrare volunt. 80 circiter in hoc seminario juvenes computantur, inter quos quindecim tonsuram clericalem jam receperunt, præter alios quorum vocatio ecclesiastica non sufficienter declarata est. Hæc duo seminaria sunt religioni catholicæ pretiosissima. Ab eorum prosperitate maxime pendet prosperitas sanctæ nostræ fidei in America septentrionali. Erecta sunt expensis Societatis Sancti Sulpitii, quæ cum redditus possideat valde mediocres, mirum certe mihi videtur quomodo ea sustentare queat. Faxit Deus! ut Americani cives, quorum multi ingentes divitias habent, aliquando inducantur duas illas venerabiles institutiones, piis donis sustentare; cito tunc nobis adesset sufficiens numerus missionariorum, tum ad fovendam, tum ad late propagandam sanctam nostram fidem in immensa Americæ republica.

Præter hæc duo seminaria quorum finis præcipuus est educatio sæcularium clericorum, existit Georgiopoli, prope capitalem civitatem Washingtonis, magnificum collegium quod a Patribus Societatis Jesu dirigitur.¹⁰ Duobus constat præcipuis ædificiis, prius occupatur a pueris secularibus, qui humaniorum litterarum studio incumbunt, posterius continet novitios et scholasticos Societatis, qui sunt numero triginta tres. Dolendum est maxime, quod illæ domus ære alieno præmantur. Verum cum Societas nuper recuperaverit omnia prædia cæterasque proprietates, quæ ante destructionem Societatis a Jesuitis possidebantur, nullum est dubium quin brevi ditissima erit. Mirantur omnes quomodo fieri possit, quod Superiores Romæ degentes, non Georgiopolim mittant sex vel octo religiosos viros, scientia et pietate insignes ad fovendam in nostris regionibus nascentem hanc institutionem. Nulla etenim pars est orbis catholici in qua Societas Jesu securius existere, latius propagari et uberiores fructus producere posset.

40. Tria existunt monialium monasteria in diœcesi Baltimorensi. Primum est Carmelitarum, quod erigitur in villa non longe distante a pago qui dicitur Port Tobacco, super ripas fluminis Potowmack quo Marylandia a Virginia separatur.¹¹ Ibi sunt viginti tres moniales. Sat amplius redditus habent. Tam sanctæ vivunt hæ sanctæ Theresiæ virgines, ut vix crediderim adesse in orbe catholico, hujus sancti ordinis domum in qua pietas et disciplina monastica magis vigeant. Clausuram stricte observant. Secundum est Visitationis Georgiopoli prope Washingtonem institutum.¹² Fere quinquaginta moniales continet. Parum divitiarum habent; attamen partim propriis redditibus, partim labore manuum suarum vivunt. Hæc domus est certe piissima, imo sanctissima. In ea abunde refulgent ingenium atque omnes virtutes Francisci Salesii; nunquam moniales illæ e limitibus monasterii egrediuntur. Prope illud monasterium adest ædificium in quo quellæ catholicæ vivunt et aluntur. Earum piæ ac liberali educationi, quædam moniales dant operam. Perplures insuper juniores filiæ tum catholicorum tum protestantium parentum, scholas exteriores, statutis horis, frequentant. Ex hac domo religiosa singulis annis egrediuntur virgines, quæ in sæculo summæ pietatis odorem late diffundunt. Tertium est, Puellarum Sancti Vincentii a Paulo, non longe distat a pago Emmitsburgensi.¹³ In eo reperiantur

¹⁰ *Memorial of the First Centenary of Georgetown College, D. C., comprising a History of Georgetown University*, by JOHN GILMARY SHEA, LL. D., and an *Account of the Centennial Celebration by A Member of the Faculty*. Washington, D. C., 1891; *Georgetown University in the District of Columbia, 1789-1907: Its Founders, Benefactors, Officers, Instructors and Alumni*, by JAMES S. EASBY-SMITH, A. M., LL. M. 2 vols. New York and Chicago, 1907.

¹¹ GUILDAY, *English Catholic Refugees on the Continent*, vol. I, pp. 369-376. London, 1914.

¹² LATHROP, *A Story of Courage. Annals of the Georgetown Convent of the Visitation of the B. V. M., from the Manuscript Records*.

¹³ The Sisters of Charity in the United States were founded (1808) by the eminent convert,

triginta duæ sorores quæ juxta regulas Sancti Institutoris sancte vivunt, exceptis tamen illis modificationibus quas exigunt mores et ingenium Americanorum. Hospitalium curam non habent nec habere possunt, cum eorum administratores sunt e grege protestantium. Hinc præcipue incumbunt piæ æducationi puellarum catholicarum, tum divitum tum pauperum. Domus Emmitsburgensis octoginta circiter continet præter plures virgines, parentibus et opibus destitutas. Hæc pia institutio abundantissimos religionis fructus producit. Quod si aliquando, favente Deo, sufficientem pecuniæ summam colligere possim, aliam domum, præter Emmitsburgensem, earumdem puellarum, Baltimore erigere intendo. Hæc tria monasteria quæ nuperrime visitavi atque certissime gratias satis Deo agere non possum, quod summa pietas, fervor spiritus, stricta disciplina, omnes denique virtutes in eis splendide fulgeant. Ipsimet protestantes veneratione quadam ea prosequuntur. Certissime, sunt totidem uberrimi fontes gratiarum, quibus meus grex abunde irrigatur. Præter illas religiosas communitates, in omnibus fere diœceseos ecclesiis sunt confraternitates, sive scapularii, sive rosarii, sivi SSmi Sacramenti, sive S. Cordis Jesu. Præsertim pia est associatio in civitate Baltimorensi quam hic præterire iniquum foret. Constat viris insignioribus catholicis, qui Deo servire student. Singulis mensibus semel confratres in capella subterranea Seminarii conveniunt, ubi missam audiunt et sermonem familiarem de dogmatibus fidei et præcipientis moralibus Evangelii præceptis. Finis piæ hujus associationis est, ut ejus membra concivibus suis tum catholicis tum protestantibus virtutum evangelicarum exempla exhibeant. Inter regulationes quibus astringuntur, una est maximi momenti, nempe, ut quatuor festivis solemnioribus diebus, conjunctim et publice in metropolitana ecclesia ad sacram Eucharistiam accedant. Hoc præclaro fratrum exemplo mire in spectatoribus excutitur mundanus ille timor quo multi in istis regionibus laborantes, a participatione sacramentorum abstinere et deterrentur.

Huic articulo finem imponam annuntiando Sacræ Congregationi, quod hyeme mox præterita Baltimore instituerim scholas quas gratuito frequentat pauper utriusque sexus juvenus sive catholica, sive protestans, modo parentes consentiant eam imbui principiis SS. nostræ religionis.

5°. In Fœderatis Americæ Statibus, omnes protestantium sectæ discipulos, ministros, et templa habent. Parum curant de dogmatibus, quæ olim Lutherus, Calvinus et Henricus VIII prædicarunt. Manifesta et generalis est omnium proclivitas versus Socianismum. Anglicana ecclesia quæ ante revolutionem Americanam prædominans erat, et a Regimine Magnæ Britanniæ protegebatur, undique corrui, ex quo sicuti cæteræ omnes religiones, tantum toleratur. Generalem venerationem sibi vindicat ecclesia catholica et ad eam oculos suos convertunt protestantes. Præjudicia quibus ab incunabulis olim imbuebantur, adeo evenuerunt ut pseudoministra ea non audeant e suggestu prædicare; et si aliquis eorum id faceret, tanquam calumniator ab auditoribus haberetur. Hinc diebus dominicis multi protestantes confluent in nostras ecclesias, inter quas non pauci nostram sanctam fidem tandem amplectuntur. Factum unicum hic referam, quod summam mihi attulit consolationem atque probat quanta celeritate in hisce regionibus propagatur catholica fides. In visitatione meæ diœceseos, quam vere præsentis anni suscepî, in pago quodam, qui vocatur *Taneytown* confirmationem

Mrs. Elizabeth Ann Seton (1774-1821). (Cf. WHITE, *Life of Mrs. Eliza A. Seton*. New York, 1904). The thirteen volumes of letters diaries and other papers in the *Seton Archives* at Emmitsburg, have not yet been fully used by her biographers. A new *Life* based upon these valuable *fonds* as well as upon the extensive *Archives* of the Sisters of Charity in Cincinnati, would prove a noteworthy contribution to American Church history.

administravi. Ibi pastor missionis constituitur Revdus D. Zocchy Romanus sacerdos.¹⁴ Porro tertia pars eorum qui hoc sacramentum receperunt, constabat protestantibus nuperrime ad religionem catholicam conversis. Populus Americanus acumine mentis et optima indole pollet. Arten ratiocinandi naturaliter possident, vel ipsimet opifices. Omnes fere cives aut commercio aut agriculturæ aut mechanicis artibus sunt dediti. Divitiarum acquisitioni summa industria mentis et corporis incumbunt. Civiles artes et vitæ delicias, quibus Europa indulget, abunde apud eos reperiuntur. Nullus est eorum qui dici possit scientia illustris. Verum dici potest quod multitudo populi generaliter sumpta, ædificatione, urbanitate morum et quadam cultura mentis, longe superet Europeanam plebem. Libertatem qua fruuntur pene cultu divino adorant; atque cum intra limites Reipublicæ immensæ sint sylvæ, quæ vili pretio venduntur incredibile est quantus numerus Europæorum hic advenit. Computatur quod hoc præsentī anno ex Europa circiter ducenti viri singulis diebus nostras oras attingerint; inter quos multi sunt religione catholici.

Præcipua vitia quibus indulgent Americani, sunt illimitatum divitiarum desiderium, quo omnium mentes agitantur, et ebrietas inter opifices et infimam plebem. Hinc difficillime sustentationi missionariorum provident, præsertim rustici, quamvis sint possessionibus opulenti. Quando ædificanda est ecclesia, aut aliqua charitatis aut pietatis institutio erigenda, unusquisque paucos nummos in communem massam projicit, raro admodum dona alicuius magnitudinis conferunt. Sat caste vivunt, præsertim si uxorem semel duxerint, sacramenta identidem frequentant catholici civitatum incolæ, multo sæpius qui agriculturæ in villis addicti sunt. Incredibile est quanta sit omnium aviditas audiendi verbum divinum. Sacerdos, qui vel mediocre habet eloquentiam, multitudinem auditorum certissime in nostras ecclesias secum trahit. Quantum ad mulieres, summa est puritas morum femineæ sexus albi coloris in mea diœcesi. Adulterium aut fornicatio sunt totidem crimina, quibus vix aliquando in mea diœcesi committuntur. Earum maxima pars frequenter admodum ad sanctam Synaxim accedit. Ornamento corporis, et cultui suæ pulchritudinis nimis multum student, quamvis paucis exceptis, modestiam christianam colant. Tanta est vestium luxuries, ut filia sutoris difficile distingueretur inter nobiles mulieres Europeanas. Quæ non sunt piæ, amatorios libros avide legunt, theatra et choreas frequentant. Nunquam tamen diebus dominicis. Id vetant leges civiles et haberetur tanquam maximum scandalum. Inter Africanas mulieres multæ quidem Deo fideliter serviunt; sed plurimæ sunt, etiam inter catholicas, quæ ignorantia religionis graviter sua culpa laborantes, in cæno vitiorum præsertim impudiciæ vivunt ac moriuntur.

In Fœderatis Americæ Statibus, præter Collegia et Universitates, innumere sunt scholæ inferiores, in quibus ars legendi et scribendi edocetur, nullus est ferme Americanus qui hanc artem non possideat. Omnes libri, qui Anglia vel Gallia imprimuntur, in opificinis librariorum palam hic venturant. Innumeri sunt qui doctrinam tum fidei tum bonis moribus inimicam docent. Neque huic malo leges civiles remedium ullum afferunt. Americani libertatem impressionis strenue deffendunt. Forsitan plures diarii (*gazettes*) in unico Marylandiæ statu e prælo quotidie prodeunt, quam in Italia et Gallia simul sumptis.

60. Sicuti primitivis et subsequentibus Ecclesiæ sæculis nationes ad Christum conversæ sunt, sudore et laboribus missionariorum extraneorum, ita fides catholica in Fœderata America, introducta fuit zelo et opere Europeanorum sacerdotum,

¹⁴ Rev. Nicholas Zocchi was born in Italy, 1773; came to Baltimore, 1803, and died at Taneytown, December 17, 1845.

et ab eis nunc servatur et propagatur. Mirum igitur non est si clerus Americanus constet præcipue ex missionariis, qui in variis Europæ partibus nati sunt. Certe nil intentatum dimittam, ut clerum mihi procurem, pure nationalem. At quantacunque sit, aut esse possit prosperitas seminariorum Baltimorensis et Emmitsburgensis, quantusque sit numerus novitiorum Societatis Jesu, quæ Georgiopoli florescit, nunquam tamen sperare possum, quod mihi suppedient sufficientem missionariorum multitudinem, qui necessarii sunt in nascenti imperio ut fidem conservent et extendant. In his positi circumstantiis satis grati Deo esse non possumus, qui pluribus sacerdotibus Europeanis inspiravit ut Oceanum transmearint, ad colendam in hisce regionibus vineam Domini. Sacerdotes Americani suis concivibus quorum mores et ingenium melius noscunt, sunt ipsis omnium gratissimi. Parum versantur in ecclesiasticis scientiis, sive quia paucis tantum annis ante eorum ordinationem studio litterarum humaniorum et theologiæ incumbunt, sive quia continuis sacri ministerii functionibus impediti vacare nequeunt eruditis quæstionibus. Attamen qui habent sufficientem suppellectilem moralis et dogmaticæ theologiæ simul et pietate donantur, uberrimos producent fructus. Secundum Americanos Angli civibus huiusce regionis magis placent et probant se religioni utiliores. Quatuor tantum sacerdotes Angli in mea diocesi reperiuntur;¹⁵ ex quibus tres, me suadente, huc venerunt anno mox præterito; videlicet, unus qui olim in Seminario Lugdunensi fuit in theologia meus discipulus. Hic, cum audiisset me ad episcopatus dignitatem promotum fuisse, patriæ valedixit ut mecum viveret, et duos amicos secum adduxit. Unus sacro fungitur ministerio Baltimori;¹⁶ alter Richmondi,¹⁷ quæ est capitalis Virginîæ civitas; tertius in Alexandria,¹⁸ quæ est quoque Virginîæ civitas; quartus denique, in missionibus Zacchiæ.¹⁹ Utinam multos eis similes possem ex Anglia obtinere, sed tanta est penuria sacerdotum in hoc imperio, ut nulla spes mihi affulgeat, quod alios in meam diocesim adducere possim. Ex hac rerum expositione, facile concludere est quod Sacra Congregatio me adhortando ut Anglos missionibus præficiam, mihi suadet quod est omnino impossibile. Præter enim quatuor præfatos sacerdotes, nullum alium habeo, aut habere possum. Belgæ, Galli et Germani sacerdotes, optimos se exhibent missionarios. Sunt zelo animarum, morum puritate, doctrina et amore ecclesiasticæ disciplinæ valde commendabiles. Equidem linguam anglicanam non perfecte pronuntiant; attamen verbum Dei annuntiant modo qui non displicet Americanis, quidquid calumniatus fuerit in eos Doctor Gallagher et impius ejus factio; atque maxime dolendum est quod Sacra Congregatio facile nimis aures præbuerit horum inimicorum ecclesiæ Christi dicteriis. Si enim aliqua pietas, amor religionis ac præsertim veneratio erga Sanctam Sedem in Baltimorensi diocesi existant, illorum missionariorum exemplis, et indefessis laboribus præcipue illud est referendum. Eos diligunt ac venerantur Americani. Hiberni qui spiritu Dei aguntur, et moribus vere ecclesiasticis sunt imbuti, religioni feliciter serviunt. Sunt enim prompti ad laborem, non mediocriter eloquentes, zelo animarum præstantissimi. Lætor valde quidem quod plurimi sunt huiusce generis in mea diocesi; atque certe multos eis similes ambabus ulnis ultro recipere. At vero tot ex Hibernia hic advenerunt sacerdotes, turpi ebrietas vitio dediti, ut non nisi post maturum examen, curam animarum eis secure

¹⁵ James Whitfield, Joseph Fairclough, Robert Angier, (O. P.), and Roger Baxter, (S. J.).

¹⁶ Father James Whitfield, who became the fourth Archbishop of Baltimore (1828-1834).

¹⁷ Father Baxter (cf. MAGRI, *The Catholic Church in the City and Diocese of Baltimore*, p. 42, Richmond, 1906).

¹⁸ Father Fairclough.

¹⁹ Father Angier, O. P., who had formerly labored in the missions of Kentucky.

committere possumus. Quando enim semel a nobis facultates obtinuerunt, si subinde crapulæ indulgeant, dici non potest quantis malis obruant Ecclesiam Dei. Neque tunc ullum fere nobis relinquitur remedium quo scandalis finem imponere possimus. Si namque ab eis facultates retrahamus vel retrahere tentemus, omne jugum excutiunt, et incredibilibus ecclesiam americanam seditionibus agitant. Nihil possunt in fideles sive americanos, sive anglos, sive ex aliis Europæ nationibus oriundos. Quinimo hi ab eis refugiant. Verum mirum est quantam auctoritatem illi ebriosi sacerdotes exercent, in infimam suæ gentis plebem. Cum enim ebrietatem tanquam levem tantum imperfectionem hæc habeat, suos perditos pastores strenue defendit, ipsis sociatur, atque una cum ipsis schismatis vexillum erigitur ac tuetur. Illud lamentabile factum probatur evidenter historia omnium dissentionum quibus ab incunabulo exagitata fuit Americæ septentrionalis ecclesia. Non Americani, non Angli, non aliarum Europeanarum gentium advenæ, pacem perturbarunt, aut perturbant, Carolopolis, Norfolkio, Philadelphæ, etc., etc., sed sacerdotes Hiberni intemperantiæ aut ambitioni dediti, una cum contribulibus suis, quos innumeris artibus sibi devinciunt.²⁰ Nuperrime variis scriptis suadere conati sunt huic imperitæ plebi, episcopos Bostoniensem, Bardensem et meipsum secreto intendere gallicanam hierarchiam in hisce provinciis instituere, et Hibernos sacerdotes expellere. Hanc absurdam calumniam, Romæ non veriti sunt per epistolas et nuntios disseminare. Verum 1^o undecim Hiberni sacerdotes a me obtinuerunt facultates, et sacrum exercent in missionibus mæ diocesæ ministerium. 2^o. Maxima pars clericorum, qui nunc in Seminario Baltimorensi theologiæ student, sunt Hiberni. Tandem ex quatuordecim Gallis sacerdotibus quos hic habeo, octo nullam in missionibus functionem exercent, sed intra muros Seminariorum Baltimorensis et Emmitsburgensis vivunt. Si excipias sacerdotes Societatis Jesu, qui prædia pinguißima plerique possident,²¹ omnes reliqui missionarii nullum alium redditum habent, præter pias voluntariasque fidelium oblationes, et pretium quod singulis annis unusquisque fidelis solvit pro sedili quod in Ecclesia occupat. Hinc in villis pauperrime vivunt; in civitatibus vero, longe melius eorum sustentationi providetur. Nigras vestes induunt, talaes in Missæ sacrificio, brevioribus, modestis tamen, extra Ecclesiam utuntur; nec mirum, cum inter protestantes vivant et insuper sæpissime equitare teneantur. Omnes sacramenta administrant, singulisque diebus dominicis prædicant verbum divinum. In locis ubi juventutem colligere possunt, eam assidue catechisant. Quantum ad me attinet, pauperrimus sum. Hucusque vix redditus mei sufficiunt ad solvendas expensas epistolarem, quæ ex omni parte ad me mittuntur (*frais de poste*). Jus quidem habeo ad percipiendos singulis annis mille nummos mexicanos;²² at propter rationes,

²⁰ The Gallagher-Browne Schism (Charleston); the Fernandez Schism (Norfolk); the Hoganite Schism (Philadelphia).

²¹ This interesting problem, a brief sketch of which will be found in O'Gorman (*History of the Roman Catholic Church in the United States*, pp. 302-4. New York, 1905) for a number of years caused unharmonious relations between the Society of Jesus in America and Archbishop Maréchal. The scholarly volumes of Father Hughes, S. J. (*History of the Society of Jesus in North America, Colonial and Federal*. New York, 1907—), contain several thousand unpublished documents on the problem, and the fourth volume (the publication of which has been held up on account of the present war) will undoubtedly place this vexed question of Jesuit property in Maryland and its use, in a clearer light, if not beyond the region of further controversy. (Cf. in particular for an explanation of these works, *quæ prædia pinguißima plerique possident*, Hughes, *o. c.*, Documents, vol. I, part II, p. 913, note 2.)

²² Cf. Hughes, *o. c.*, *ibid.*, p. 891. During the period of Suppression of the Society of Jesus (1773-1814), the property which belonged to the Jesuits in Maryland was held in the name

quas forsitan aliquando Sacræ Congregationi exponam, dubium est utrum mihi unquam solventur. Ne secretarium quidem habeo; et quamvis oppressus administratione immensæ dioceseos, multas audio confessiones, cætera sacramenta administro, atque identidem prædico verbum divinum. Cum duobus sacerdotibus, qui metropolitane ecclesiæ curam pastorem habent, in eadem domo vivo omnibus huius sæculi deliciis feliciter destitutus.

7°. Nulla est regio in orbe terrarum, ubi religio catholica promptius et latius propagari potest et ubi securius existit quam in Foederatis Americæ Statibus. Hic nullum omnino adest periculum ne conversi ad fidem persecutionem patiantur aut eorum ecclesia dissipetur arbitrario alicuius tyranni mandato, uti sæpe evenit in Sinensi imperio, coeterisque Indicis missionibus. Omnes religiones quæ agnoscunt Christum ut mundi Salvatorem hic tolerantur, legesque reipublicæ unamquamque protegent, atque severissime puniunt eos qui cultum divinum alicuius sectæ perturbare tentarent. Atque cum libertas religionis sit Americanæ reipublicæ fundamentale principium, nullus est magistratus a Summo Præsido imperii ad minimum officialem, qui impune possit catholicis vel levissimam afferre molestiam. Solum periculum cui obicitur sanctissima nostra religio, consistit in interioribus dissentionibus, quæ fideles eam profitentes a se invicem dividunt. De illis non curant magistratus. Solæ offensæ quæ pacem publicam et libertatem civium afficiunt, lege civili puniuntur. Nationes, quibus respublica nostra circumdatur, profitentur religionem catholicam, videlicet Canada, Florida, et Mexicanum imperium. Insuper maxima est catholicorum multitudo in foederatis nostris statibus. Protestantes qui præcipuam partem civium constituunt, præjudicia, quibus olim laborabant, fere omnino abiecere et catholicam religionem aliquali veneratione prosequuntur. Tandem stupendus est numerus Europeanorum, inter quos multi sunt catholici, qui quotidie huc advenit. Neque hæc emigratio per plures annos minuenda videtur. Cum namque tanta sit extensio territorii quod possidet Americana respublica, ut millionibus hominum in eam migrantium, facilem sustentationem afferre possit, evidens est quod multitudo quæ ex Europa in Americanum imperium confluit, non cito minuetur. Hæc facta si attente ponderet Sacra Congregatio clare percipiet nullam regionem quæ zelo apostolico ampliorem ac fertiliorum campum expandat.

of individual Jesuits. In December 1792, the surviving members of the Society were incorporated by an act of the Maryland Legislature into the *Corporation of the Roman Catholic Clergymen*. Archbishops Carroll and Neale, who had been Jesuits, received a yearly allowance of about 1200 dollars from the trust funds of the Corporation. (Cf. Maréchal to the Corporation, Baltimore, June 6, 1818, in HUGHES, *o. c. ibid.*, p. 891.) When Maréchal became archbishop, the Corporation declined to continue this yearly pension on the ground that he was not a member of the Society as his predecessors had been. This caused difficulties between the Society and the Archbishop, whose thesis was that the property originally had been acquired for the use of the Catholic religion in Maryland. The matter was taken to Rome and by a Brief of Pope Pius VII (July 23, 1822) Maréchal was given possession of part of the Jesuit property. On the refusal of Father Charles Neale, the Superior of the Jesuits, to accede to this compromise, the matter was again reported to Rome, and again the Archbishop was upheld. The whole affair had been brought meanwhile to the attention of President Monroe, who made representation to Rome in favor of the Society, and an agreement was reached (1826) whereby Archbishop Maréchal was to be paid 800 Roman crowns a year. Shea, who looked upon the subject as one he could not omit in his history, says: "I wish to tell all in about 15 or 20 lines, and to make every word capable of proof, and to treat the matter in a way not to excite animosity or shock anyone," Shea to Rev. J. A. Manning, S. J., Elizabeth, N. J., Feb. 17, 1889. (Cf. HUGHES, *o. c. ibid.*, pp. 936-7). Hughes has entered into the question boldly and with no sparing hand for either side; but the mass of documentary evidence he has brought to light unquestionably puts the whole of this interesting question on a broader basis.

Verum multas difficultates hic superandas habemus:

1. *Non sufficiens est numerus missionariorum.* Americanæ virgines, quæ non ita pridem vix a cæchinno [*?se*] refrenare poterant, cum audirent Europeanos de monialibus in monasteriis perpetue viventibus loquentos, religiosam vitam ultro nunc amplectuntur, adeo mihi necesse sit invigilare ne plures, in monasteriis quæ in mea diœcesi existunt, admittantur quam ali possunt. At longe se aliter res habet in juvenibus relative ad clericalem statum. Partim terrentur cœlibatu, partim diuturnis studii ecclesiasticarum scientiarum laboribus, quibus incumbere debent, antequam ordinentur, præsentim paupertate quam patiuntur missionarii in villis exercentes sacrum ministerium, dum cum aliquali industria spem concipiunt vivendi commode, imo affluenter, si commercio aut agriculturæ se dederint.

2. *Inter cos qui ultro ecclesiæ servito se consecrare vellent, multi sunt qui expensis suæ educationis, proprio sumpto subvenire nequeunt.* Directores Seminariorum Baltimorensis et Emmitsburgensis valde limitatos habent redditus, ac proinde non nisi limitatum numerum seminaristarum gratis recipere possunt. Hinc quoad usque divina providentia mihi suppeditaverit media quibus providere possim educationi pauperum clericorum, deficiens erit numerus missionariorum, qui necessarii foret ad propagationem sanctissimæ nostræ religionis.

3. *Schismata quæ nimis frequenter in hisce regionibus obtinent locum.* Eorum principalem causam maxime interest, ut Sacra Congregatio accurate cognoscat. Igitur notandum est:—1^o quod populus Americanus civilem libertatem qua fruitur, amore ardentissimo prosequatur. Porro palmare est apud eos libertatis civilis principium, ut omnes omnino magistratus, sive supremi, sive inferiores, statutis anni temporibus, popularibus votis eligantur. Similiter omnes protestantium sectæ, quæ majorem populi partem constituunt, iisdem principiis reguntur ac proinde eligunt ac dimittunt pro nutu suo suos pastores. Porro catholici in eorum socitate viventes, evidenter exponuntur periculo eadem regiminis ecclesiastici principia admittendi, et artibus impiorum sacerdotum, qui eorum superbiæ blandiuntur, facile adducuntur ut credant sibi quoque jus competere suos pastores eligendi et dimittendi prout ipsis placuerit. 2^o. Quando catholici in aliqua parte meæ diœceseos sat numerosi sunt ut existiment se posse ecclesiam aedificare, primum unusquisque paucos nummos in communem massam conjicit; atque cum summa raro sit sufficiens, tum duos vel tres viros seligunt, quos deputant ut per vicos et civitates eleemosynas colligant, tum a catholicis tum a protestantibus concivibus suis. Quod si forte sat pecuniæ semel collegerint, tum non sunt sufficientem terræ quantitatem, ut super eam ecclesiam aedificent, domum presbyteralem et cœmeterium habeant. Jamvero cum hanc terræ portionem emere statuerint, aliquando titulum possessionis episcopo conferunt, adeo ut sit et habeatur a civilibus tribunalibus verus hujus ecclesiastici boni possessor; sed sæpe evenit, ut legislatores provinciæ adeant et ab ipsis titulum possessionis obtineant, ea conditione ut transmittatur quatuor aut quinque viris catholicis, qui annuatim a multitudine congregationis eliguntur. In hoc casu, isti viri non sunt tantum temporales administratores rerum temporalium ecclesiæ (*Marquilliers*) prout sunt in Europa, sed habentur et sunt veri possessores omnium rerum temporalium ecclesiæ coram tribunalibus civilibus, ac in eas eandem authoritatem exercere possunt impune ac in proprias domus et campos.²³ Jamvero nunquam ullum schisma locum obtinuit in ecclesiis,

²³ Cf. *The Evils of Trusteeism*, article by the REV. G. C. TREACY, S. J., in the *Historical Records and Studies* (New York), vol. VIII (1915), pp. 136-156.

quarum titulum civilem possidet episcopus; imo impossibile est ut id aliquando eveniat. Si etenim sacerdos qui pastor huius ecclesiæ constituitur, deditus sit ebrietati aut impudiciæ aut aliis scandalosis vitiis, neque velit vitam suam emendare, tunc episcopus ratione tituli possessionis quam habet, statim illum ejicere potest, sicuti quilibet civis jus habet expellendi eos qui domum suam contra suam voluntatem occupare præsumerent. Facile enim a magistratibus mandatum ejectionis obtinere potest. Verum si titulus possessionis, penes sit temporales administratores (*Marguilliers*) tunc ab eis vexillum rebellionis in episcopum secure erigi potest. Si enim timorem Deo major pars eorum non habeat, et conceperit odium contra suum pastorem, illum continuo ab ecclesia expellunt, quantacumque sit ejus vitæ et morum sanctitas; imo omnem congregationem catholicorum usu ecclesiæ privant. Ita se res habet Norfolkio, ubi, impius Doctor Oliveira Fernandes, et duo ebriosi Hiberni omni religione destituti, ab ecclesia ejecerunt piissimum suum pastorem Dominum Lucas et omnes suos concives catholicos.²⁴ Similiter quando sacerdos scandalosam ducit vitam, potiusque pravis suis exemplis gregem Domini populatur quam nutrit, si episcopus in eum animadvertat, vel etiam animadvertere minetur, sæpe evenit ut subdolis et impiis artibus temporales administratores in sui defensionem adducat sive clamitando episcopum tyrannice in ipsum agere, sive declarando se appellasse Romam, sive illis suadendo ipsis solis, jure naturali competere electionem et depositionem suorum pastorum. Quod si semel, pravis illis principiis mentes eorum imbuere potuerit, tunc impius ille sacerdos suffultus protectione temporalium administratorum, in auctoritatem sui episcopi publice insurgit, eum calumniatur, pergit sacrilegio ministerio fungi, ac gregem Christi devastare. Neque ullum huic ingenti malo remedium præstant leges civiles Americanæ reipublicæ. Quinimo si ille sacerdos sit paulo audacior et in dolo peritus, ubique colligit falsa testimonia ex quisquiliis plebis, hæc sigillo magistratum protest-

²⁴ According to Shea's account, one of Neale's first episcopal appointments was that of the Rev. James Lucas to the church in Norfolk. The trustees refused him on the score that they had the right of choosing their own pastor; and under the leadership of a Dr. Fernandez, they excluded Father Lucas from the church. The parish was then placed under interdict by the Archbishop, who was then assailed in a series of pamphlets written by the malcontents. The Norfolk Schism was at its height when Archbishop Maréchal went there personally (June 12, 1818) with the hope of making peace, but failed. (Cf. *Diary of Archbishop Maréchal (1815-1825)* in the ACHS Records, vol. II (1900), p. 426). The schismatics attempted to influence the Rev. Richard Hayes to go to Utrecht and be consecrated Bishop of Norfolk by the Jansenist Archbishop there. (Cf. *Archivio di Prop. Fide, Scrittura riferite, America Centrale*, vol. IV (1818-1820, no. 83.) This conspiracy Father Hayes denounced (Sept. 1819) to the Holy See (Cf. *Archivio di Prop. Fide, ibid.*, no. 82). Fernandez' abettor in the schism was, according to Shea, a Father Carberry, O. S. D., of New York, who so successfully deceived Bishop Connolly of that City that he recommended him (February 26, 1818) for the See of Norfolk. (Cf. *Archivio di Prop. Fide, ibid.*, no. 21.) Cardinal Litta was also deceived by the turbulent priest, and vindicated his position before Maréchal, whose reply to Rome, dated June 16, 1819 (Cf. *Archivio di Prop. Fide, ibid.*, nos. 90, 109), placed the matter in its proper light. Influence however had been brought to bear upon the Holy See from Dublin, and on July 11, 1820, without any warning to Archbishop Maréchal, or without asking his advice, the two Sees of Norfolk and Charleston were erected. Maréchal had suspicions that such a plan was being broached; and he wrote to Father Grassi, S. J., at Rome, on December 31, 1819: "Vous me feriez bien de plaisir, et ce seroit rendre un grand service à la religion, de prêter votre Carte des États-Unis au Cardinal Fontana" (cf. HUGHES, o. c., Documents, vol. I, part II, pp. 914-5). The Cardinal of Propaganda did not seem to know American geography well, for by this plan the Diocese of Baltimore was divided into two parts—a thousand miles apart, with the Dioceses of Norfolk and Charleston in between. Bishop Kelly's short reign of eighteen months (1821-1822) at Norfolk proved the impossibility of the scheme. Bishop England's episcopate at Charleston, however, was successful and he left behind him one of the most potent Catholic memories of the South (1820-1842).

antium qui de huiusmodi dissentionibus catholicorum secreto lætantur, munire satagit, atque collecta hinc et inde pecunia, aliquem nuntium qui bene noscit speciem pietatis induere et sancta loqui, Romam denique mittit. Ita sese gesserunt Doctor Gallagher et Dominus Browne, Carolopolii.

Illustrissimus D. D. Carroll primus Baltimorensis episcopus, in origine rerum, existimans religionis catholicæ propagationi profuturum fore, si temporales administratores, præter meram bonarum ecclesiæ administrationem (prout sit in Europa) haberent quoque titulum possessionis, huic systemati patrociniatus est per plures annos. Verum tot dissensiones et schismata ex eo nata sunt, ut paulo antequam moreretur, multum doluit quod aliquando illud admiserit. Venerabilis ipsius successor D. D. Neale, qui amore Dei et ecclesiæ amore pene immenso flagrabat, mature perpendens mala quæ ex præfato systemate fluebant, illud pro virili suo fortitudine oppugnavit et constanter rejecit. Quantum ad me attinet, mihi videtur admitti posse sine periculo, modo administratores temporales, vel in ipsomet titulo possessionis, vel contractu, quem obsignare tenerentur statim atque eliguntur, astringantur quibusdam clausulis, adeo ut abuti nequeant jure civili quod obtinent, v. g. quod pastor in sacris suis functionibus prorsus sit ab eis independens; quod si reus sit aut accusetur alicujus culpæ, causa ejus remittatur ad episcopum, et tandiu innocens habeatur, quandiu ab eo non fuit condemnatus; nec sua privata autoritate eum ab ecclesia ejiciant, quod nunquam sinant sacerdotem jurisdictione destitutum, celebrare in ecclesia cujus cura ipsis committitur, nec sacerdotem censuris publice ligatum, contra voluntatem episcopi in ea detineant etc. etc. etc.

80. In mea præcedenti epistola Sacræ Congregationi observabam, me multum gavisurum fore, si ambæ Carolinæ provinciæ, Georgia, et territorium quod Mississippi dicitur, a mea dioecesi sejungerentur. Atque cum mihi aliisque prudentibus et doctis viris videretur in præsentibus rerum et temporum circumstantiis, religionis bono non convenire, ut sedes episcopalis immediate erigatur Carolopoli, humiliter orabam, ut Apostolicus Vicarius ibi per aliquos annos constitueretur; atque ut eidem Sacræ Congregationi, quantum est in mea potestate, in hoc negotio subvenirem, eam obsecrabam ut ad me dignaretur mittere instrumentum, quo semel tradito sacerdoti, inter eos qui in Fœderatis Americæ Statibus laborant digniori, eo ipso constitueretur Apostolicus Vicarius supradictarum provinciarum. Neque certissime unquam somniavi (uti gratis insinuat in epistola quam mox a Sacra Congregatione recepi) me habere aut velle exercere potestatem instituendi vicarium apostolicum. Hoc medium tantum suggerebam, quia ipsamet Sacra Congregatio illud olim usurpavit relative ad Louisianam cum vacaret Novæ Aureliæ sedes. Transmisit enim simile instrumentum meo prædecessori D. D. Carroll, qui illud remisit D. D. Du Bourg et fuit eo ipso institutus Vicarius Apostolicus Louisiana. Verum quidquid sit, eventus maximi momenti, ex quo hæc Sacra Congregationi scribebam, locum obtinuit, qui exigit ut sine mora sedes episcopalis Carolopoli erigatur. Videlicet regimen Americanæ nostræ reipublicæ immensum territorium quod nunc Mississippi vocatur, vere mox præterito, auctione publica vendere cepit. Porro cum terræ ibi sint valde pingues et feracissimæ, innumeri Americani, et Europeani qui huc quotidie adveniunt, has terras emunt et ad eas colendas proficiscuntur. Inter eas adest multitudo non parva catholicorum. Hinc bonum religionis exigit, ut quamprimum episcopus in provinciis meridionalibus instituat, qui possit semen fidei catholicæ in hoc territorio conjicere, fovere et rigare, antequam protestantes ministri suos errores queant ibi disseminare. Igitur humillime atque enixe precor Sacram

Congregationem ut a S. P. obtineat erectionem sedis episcopalis Carolopolis, in Carolina meridionali; idque quam cito potest. Doleo quod nullum in Federatis Americæ statibus sacerdotem cognoscam, quam ei ultro commendare possim ad illam sedem occupandam. Verum certum mihi videtur quod sacerdos natione Anglus, huic gravi officio adimplendo melius conveniret, neque desunt in Magnæ Britanniae imperio sacerdotes pietate, zelo ac doctrina insignes. Unus ex eis longe foret acceptior populis, quam aut Gallus aut Hibernus, aut vir ex alia natione oriundus. Optandum est tamen eum posse loqui gallice. Plerique enim territorii Mississippi incolæ linguam gallicam loquuntur. Longe utilior probaretur, si foret circiter quadraginta annos natus. Senex enim labores missionum sustinere nequit.

90. Quamvis piissimus Dominus Clorivière,²⁵ eis qui in Carolopoleos civitate religioni catholicæ sincere addicti sunt, valde utilis foret, atque eorum omnium amorem et venerationem sibi conciliaverit, attamen tot calumniis et persecutionibus abjiciebatur ex impietate domini Gallagher et quorundam Hibernorum quos seduxit, ut tandem eum ab hac civitate revocaverim.²⁶ Illuc misi duos præstantissimos sacerdotes Societatis Jesu, unum natione Americanum,

²⁵ Joseph Pierre Picot de Limoëlan de Clorivière had been a major-general in the Vendean War. He came to America in 1803, entered St. Mary's Seminary and was ordained 1812. He died September 29, 1826 (cf. *J. P. L. de la Clorivière*, article by P. MANRIQUE, in the *Historical Records and Studies*, vol. VIII (1915), pp. 195-208).

²⁶ In the spring of 1793, Rev. Simon Gallagher was sent to Charleston by Archbishop Carroll, who came to the United States, according to Shea, on the recommendation of Archbishop Troy, of Dublin. Dr. Gallagher was "a man of extraordinary eloquence, of a superior intellect, and finely cultivated mind" (BISHOP ENGLAND, *The Early History of the Diocese of Charleston*, Works, vol. IV, p. 307, Messmer edition, Cleveland, 1908); but on account of complaints made against him, he was removed, and the Rev. Father Ryan sent in his place. Dr. Gallagher appealed to Rome (cf. *Archivio di Prop. Fide, Scrittura riferite, America Centrale* (1791-1817), vol. III, f. 138). On Nov. 25, 1802, Carroll answered the accusations made by Dr. Gallagher (*ibid.*, f. 144-5). Dr. Gallagher went to Rome to prosecute his case, and during his absence the trustees of the church refused to receive Rev. Father Le Mercier who has been appointed by the Archbishop (Sept., 1803). On Dr. Gallagher's return, he was interdicted by Carroll from saying Mass except in his own house (Aug. 15, 1805). The trustees then threatened to tear the church down, and Dr. Gallagher opened a public chapel in his own house in defiance of the Archbishop. The schism thus begun lasted through the rest of Carroll's and Neale's episcopates and was one of the troublesome affairs Archbishop Maréchal was obliged to settle. Carroll had appealed to the trustees on Sept. 15, 1811 (cf. *United States Catholic Miscellany*, vol. II, p. 24). Dr. Gallagher was now joined in his contumacy by the Rev. Robert Browne, O. S. A., who had been sent to Augusta, Georgia, in 1810, to found a church there. Archbishop Neale ordered Father Browne to return to Augusta, but instead of obeying, he went to Rome in Dr. Gallagher's behalf. Dr. Gallagher submitted to the Archbishop and was pardoned, but was told his services would not be needed further in the Diocese. Meanwhile, Father Browne returned with a letter (October 8, 1816) from Cardinal Litta, Prefect of the Congregation of Propaganda, in which both Gallagher and himself were vindicated. Archbishop Neale was ordered to reinstate the two priests and to recall Father Clorivière from Charleston. This is the meaning of Maréchal's somewhat bitter complaint about the facility with which Propaganda listened to these calumnies. This letter Gallagher handed to the Archbishop in person, who immediately explained the case to Pope Pius VII in one of the strongest letters (April 13, 1817) which ever reached the Holy See from America (cf. Shea, *o. c.*, vol. III, p. 34). This correspondence exists in the *Shea Transcripts, Georgetown College Archives* (1815-1818). This letter opened the eyes of the authorities at Rome, but before the Brief (July 9, 1817) rectifying the mistake had come, Archbishop Neale died (June 18, 1817). The Brief will be found in *Juris Pontificii de Propaganda Fide, Pars Prima*, IV, 577-8. Archbishop Maréchal suspended both of these men, and sent two Jesuits (Fathers Fenwick and Wallace) to settle the schism. The affair now assumed larger proportions. One whole volume of documents in the *Propaganda Archives* (*Scrittura riferite, America Centrale* (1813-1820), bears the sub-title: *Carolina—Cause di Browne e Gallagher che appellano alla S. Sede, dal 1813 att. il 1820*. The schism was settled in Bishop England's time (1820-1842).

alterum Hibernum.²⁷ Neque eos a superiore provinciali obtinui, nisi post multas negotiationes. Utrum isti novi pastores poterunt ad pacem et aliquem religionis sensum reducere illos perditos homines dicere mihi impossibile est. Nomen quidem catholicorum retinent, sed certissime sunt sanctæ nostræ religionis infensissimi inimici. Mores, principia, et turbulenta passiones habent, quibus agitabantur illi impii homines qui in nefanda Galliæ revolutione altaria Christi, subvertere conati sunt (*Jacobins*). Mittunt quidem Romam nuntios, sed Sacræ Congregationis, imo Summi Pontificis auctoritatem æque ac meam summe despiciunt. Quod ut manifestum fiat Sacræ Congregationis Eminentissimis Patribus libellum ad eos mitto, quem nuperrime ediderunt. Utrum impudentia calumniarum quibus refertur, superet audaciam impietatis, vix aliquis pronunciare potest. Neque hic tacere possum, quod illi ecclesiæ Christi hostes, fanatico ducti spiritu, miserint per omnes Americæ Fœderatæ provincias, nuntios ut inducant Hibernos omnes quos cognoscunt impietati aut vitio deditos, cum ipsis societatem inire, cujus finis est ut compellant Sanctam Sedem concordatum cum eis inire in quo ipsis concedatur, jus eligendi popularibus votis suos episcopos et alios inferiores pastores. Mirum forsitan videre potest Sacræ Congregationi, quod de istis periculis tam sæpe ad eam scripserim. Verum agitur hic de re valde momentosa. Si enim isti impii, sive minis sive falsis promissionibus iterum decipiant Sacram Congregationem, vel minimum patrocinium ipsis concessum, plus religioni in hisce regionibus nocebit quam eidem proficiet labor mille missionariorum. Cæterum immensa Americanorum catholicorum multitudo, ad hanc impiam factionem horrescit, atque miratur quod ipsius nuntii ex nostris littoribus Romam proficientes, aliqualem concipiant spem iterum decipiendi Sacram Congregationem Propagandæ Fidei.

Longam nimis præsentem epistolam paucis verbis concludam.

Per quatuor menses visitavi omnes Marylandiæ et præcipuas Virginie missiones, in omnibus congregationibus administravi sacramentum Confirmationis, cæterisque fungens pontificalibus officiis. Summa cum mentis lætitia ubique vidi sanctam nostram religionem florescere et mirabiliter propagari. Ex quo consecratus fuerim, pluribus contuli sacramentum Ordinis, videlicet:

primam tonsuram, octo iuvenibus.
 minores ordines 2
 subdiaconatum 6
 diaconatum 4
 presbyteratum 4.²⁸

Facultates omnes, quas mihi S. P. benigne concessit, quasque Sacra Congregatio ad me transmittere dignata est, paucis abhinc diebus recepi; excepta tamen facultate pro paucis casibus sanandi matrimonium in radice, quando sine gravissimis incommodis consensus utriusque partis renovari nequit. Quoad monitum, quod ad calcem kalendarii Baltimorensis reperitur, jussu Ill. D. D. Ludovicensis episcopi fuit insertum. Qua auctoritate innixus dispensationem in sua diœcesi concedit a legibus abstinentiæ et jejunii certis quibusdam anni temporibus, dicere non possum. Verum suspicor illas derogationes fuisse introductas in Louisianam diœcesim ex quo provincia subjecta fuerit hispanico regimini.

²⁷ Father B. Fenwick, S. J., who became Bishop of Boston (1825-1846), and Father James Wallace, S. J. (1787-1851).

²⁸ Probably Fathers Cooper, Kearney, Fairclough, and Shenfelder (Cf. *Memorial Volume of St. Mary's Seminary of St. Suipice*, p. 50).

Cœterum rem Sacræ Congregationi felicius explicabit ipsemet Ill. D. D. Du Bourg ad quem nuperrime scripsi.

Diœcesis Philadelphiensis in eodem statu viduitatis permanet. Bullæ quæ anno præterito annuntiabantur tanquam sine mora expediendæ nunquam hic transmissæ sunt.²⁹

Atqua illa est status religionis catholicæ in diœcesi Baltimorensi ratio, quam, etsi valde imperfecta sit, Sacræ Congregationi iudicio submittere lubentissime suscepi. Utinam Eminentissimis Patribus aliquando possem ipsis exhibere testimonia summæ illius venerationis, filialis amoris, et obedientiæ, quibus erga eos omnes perfundor! Tenuitatem meam inter pericula quibus nunc objiçior, iterum eorum humanitati ac benevolentiæ humillime commendo. Interea preces et sacrificia non intermittet, ut Pastor Pastorum Dominus Jesus Christus te diu servet incolumem.

Eminentissime Cardinalis

humillimus ac devotissimus servus

✠ Amb. Arch. Balt.

Eminentissimo Cardinali Litta,

Præfecto Sacræ Congregationis Propagandæ Fidei.

CATALOGUS SACERDOTUM IN DIŒCESIS BALTIMORENSI, 1818.

Americani:

Hickey (S. S.)
E. Fenwick (S. J.)
Smith.
F. Neale (S. J.)
Cooper.
Mathews.
Young.
Edelen (S. J.)
Carbery (S. J.)
B. Fenwick (S. J.)
Ch. Neale (S. J.)

Italus:

Zocchy.

Angli:

Whitfield.
Faircough.
Angier.

Galli:

Tessier (S. S.)
Deleol (S. S.)
Jaubert (S. S.)
Dampaux (S. S.)
Babade (S. S.)
Bandanne (S. S.)
Moranville
Du Bois (S. S.)
Bruté (S. S.)
Epinette (S. J.)
Carey (S. J.)
Lucas.
de Clorivière.
Vergnes.

Germani:

A. Kolman (S. J.)
P. Kolman (S. J.)
Mirtz.

Hiberni:

Mahoen (Mahoney).
Kerney.
Moynihan.
Redmond.
M. Carroll.
M. Leroy (McElroy, S. J.)
Tuomy.
Ryan.
Franklin.
Monolly.
Egan.
Wallace (S. J.)

Belgae:

Henry (S. J.)
Malevé (S. J.)
Beshter (S. J.)
de Teux (S. J.)
Vanquickborn (S. J.)
Cousin (S. J.)
Vanvikle (S. J.)
Devos.

²⁹ Bishop Egan, O. F. M., died July 22, 1814. Bishop Conwell succeeded him in 1820.